Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Hashr

Revealed in Madinah

Ibn Abbas used to call this chapter, `Surah **Bani An-Nadir**.'

Sa`id bin Mansur recorded that Sa`id bin Jubayr said,

> "I asked Ibn Abbas about Surah **Al-Hashr** and he said, It was revealed about Bani An-Nadir.'''
>
> Al-Bukhari and Muslim recorded it using another chain of narration from Ibn Abbas.

Al-Bukhari also recorded it from Abu `Awanah, from Abu Bishr from Sa`id bin Jubayr, who said,

> "I asked Ibn Abbas, `Surah **Al-Hashr**'
>
> He said, `Surah **Bani An-Nadir**.'''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سَبَّحَ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

59:1 Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.

هُوَ الَّذِى أَخْرَجَ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ مِن دِيَـرِهِمْ لاًّوَّلِ الْحَشْرِ

59:2 He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering.

مَا ظَنَنتُمْ أَن يَخْرُجُواْ وَظَنُّواْ أَنَّهُمْ مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ

You did not think that they would get out. And they thought that their fortresses would defend them from Allah!

فَأَتَـهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُواْ

But Allah reached them from a place whereof they expected it not,

وَقَذَفَ فِى قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِى الْمُؤْمِنِينَ

and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers.

فَاعْتَبِرُواْ يأُوْلِى الاٌّبْصَـرِ

Then take admonition, O you with eyes.

وَلَوْلاَ أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلاَءَ لَعَذَّبَهُمْ فِى الدُّنْيَا

59:3 And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world;

وَلَهُمْ فِى الاٌّخِرَةِ عَذَابُ النَّارِ

and in the Hereafter theirs shall be the torment of the Fire.

ذَلِكَ بِأَنَّهُمْ شَآقُّواْ اللَّهَ وَرَسُولَهُ

59:4 That is because they opposed Allah and His Messenger.

وَمَن يُشَآقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whosoever opposes Allah, then verily, Allah is Severe in punishment.

مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِىَ الْفَـسِقِينَ

59:5 What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

Everything glorifies Allah in its own Way

Allah states that

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

Allah states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness.

Allah said in another Ayah,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ

> The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. (17:44)

Allah's statement,

... وَهُوَ الْعَزِيزُ ...

And He is the Almighty, (meaning of invincible majesty),

... الْحَكِيمُ (١)

the All-Wise. (in what He decrees and legislates).

The End that Bani An-Nadir suffered

Allah said,

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ ...

He it is Who drove out the disbelievers among the People of the Scripture,

> referring to the Jewish tribe of Bani An-Nadir, according to Ibn `Abbas, Mujahid, Az-Zuhri and several others.

When the Messenger of Allah migrated to Al-Madinah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allah's Messenger. Therefore, Allah sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted.

The Prophet forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allah's torment, but they did not help them against Allah in the least. Then, that which they did not expect came to them from Allah, and Allah's Messenger forced them to leave Al-Madinah.

Some of them went to Adhri`at in the area of Ash-Sham, which is the area of the grand Gathering and Resurrection, while others went to Khyber. The Prophet allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allah the Exalted said,

يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

> they demolished their own dwellings with their own hands and the hands of the believers Then take admonition, O you with eyes.
>
>> meaning, "Contemplate the end of those who defied Allah's command, contradicted His Messenger and denied His Book. See how Allah's humiliating torment struck them in this life, as well as, the painful torment that Allah has reserved for them in the Hereafter.''

Abu Dawud recorded that Abdur-Rahman bin Ka`b bin Malik said that one of the Prophet's Companions said,

> "The Quraysh idolators wrote to Abdullah bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allah was in Al-Madinah at the time, before the battle of **Badr** occurred. They wrote:
>
> `You have given refuge to our citizen. We swear by Allah, you should fight him, or we will expel you or gather all our forces, until we kill your soldiers and take your women captive.'
>
> When the news of this threat reached Abdullah bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet. The news of this reached the Prophet and he went to them saying,
>
> لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمُ الْمَبَالِغَ، مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرَ مِمَّا تُرِيدُ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ، تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُم

The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?

When they heard these words from the Prophet, they dispersed and the news of what happened reached the Quraysh idolators.

After the battle of **Badr**, the Quraysh idolators wrote to the Jews of Al-Madinah,

`You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet and Bani An-Nadir intended to betray their treaty.

Bani An-Nadir sent a message to the Prophet asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet and if they believe in him, the rest of Bani An-Nadir would believe.

They intended to kill the Messenger, and Allah informed His Messenger of this plot before they could harm him. The next day, the Prophet gathered his forces and laid siege to their area, saying to them,

إِنَّكُمْ وَاللهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي عَلَيْه

By Allah! You will not be safe until and unless you renew your peace treaty with me.

They refused to do so, and the Prophet fought them the rest of that day. The next morning, the Prophet laid siege to the tribe of Bani Qurayzah and left Bani An-Nadir alone that day.

The Prophet ordered Bani Qurayzah to sign a new treaty of peace, and they accepted.

The Prophet left Bani Qurayzah and went back to Bani An-Nadir with his forces and fought them until they agreed to surrender in return for safe passage out of Al-Madinah. Bani An-Nadir evacuated Al-Madinah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses.

The date trees of Bani An-Nadir were granted to the Messenger by Allah when He said,

... وَمَا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ ...

> And what Allah gave as booty to His Messenger from them -- for this you made no expedition with either cavalry or camelry.

that is, what you earned without a fight. The Prophet divided most of their trees between the emigrants and gave to only two men who were poor from Al-Ansar. He did not give the Ansar any of it, except for these two men. The Prophet kept a part of the war booty for himself and that part of charity of the Prophet was transferred to the administration of his daughter's children, i.e., children of Fatima.''

However, let us summarize the battle of Bani An-Nadir here. From Allah alone we seek help.

The Reason behind the Battle of Bani An-Nadir

After the seventy Companions whom the Prophet sent to teach the Qur'an were killed at the area of Bi'r Ma`unah, excluding `Amr bin Umayyah Ad-Damri, who killed two men from the tribe of Bani `Amir on his way back to Al-Madinah. He did not know that these two men had a promise of safe passage from

Allah's Messenger. When he went back to Al-Madinah, he told the Prophet what happened and the Prophet said,

لَقَدْ قَتَلْتَ رَجُلَيْنِ لَأَدِيَنَّهُمَا

> You have killed two men, I shall pay the blood money for them.

Bani An-Nadir and Bani `Amir were allies and had treaties. The Prophet asked Bani An-Nadir to help pay the blood money for the two dead men.

The area of Bani An-Nadir was in a suburb of Al-Madinah, a few miles to the east. In his book of Sirah, Muhammad bin Ishaq bin Yasar said;

"Then the Messenger of Allah went to Bani An-Nadir to ask them for financial help to pay the blood money of the two men from Bani `Amir, who were killed by `Amr bin Umayyah Ad-Damri. They had a promise of safe passage from the Prophet according to the (sub narrator) Yazid bin Ruman. Bani An-Nadir and Bani `Amir had a treaty and were allies.

When Allah's Messenger went to Bani An-Nadir asking them for help to pay the blood money for the two men, they said, `

> Yes, O Abu Al-Qasim! We will help you, since you asked us for help.'

Yet, when they met each other in secret, they said, `You will not find a better chance with this man than this,' while the Messenger of Allah was sitting next to a wall of one of their houses.

They said, `Who will ascend this wall and drop a stone on this man and rid us of his trouble'

`Amr bin Jihash bin Ka`b volunteered and ascended the wall of the house to drop a stone on the Messenger.

The Messenger of Allah was sitting with several of his Companions, such as Abu Bakr, `Umar and `Ali. The news of this plot was conveyed to the Prophet from heaven, and he stood up and went back to Al-Madinah.

When the Companions thought that the Messenger was absent for a long time, they went to see where he was and saw a man coming from Al-Madinah. They asked him, and he said that he saw the Prophet enter Al-Madinah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Nadir.

The Prophet gathered his forces and marched to the area of Bani An-Nadir, who had taken refuge in their fortified forts. The Messenger ordered their date trees be cut down and burned. The Jews heralded at the Prophet,

`O Muhammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned'

Meanwhile, Abdullah bin Ubayy bin Salul, Wadi`ah, Malik bin Abi Qawqal, Suwayd, Da`is and several other men who all belonged to the tribe of Al-Khazraj bin Bani `Awf, sent a message to Bani An-Nadir saying,

> `Be firm and strong. We will never abandon you. If you are fought against, we will fight along with you and if you are forced to leave Al-Madinah, we will accompany you.'

The Jews waited for this claim of support, but the hypocrites did not deliver. Allah cast terror in the hearts of the Jews. They asked the Messenger to allow them safe passage out of Al-Madinah and to spare their lives. In return, they would only take what their camels could carry, except for weapons.

The Prophet agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Nadir moved to Khyber, and some of them went to Ash-Sham.

They left all that remained behind for the Messenger of Allah, who had control over how it was to be divided. The Prophet divided it between the emigrants and none of Al-Ansar got a share, except for Sahl bin Hunayf and Abu Dujanah Simak bin Kharashah. They said that they were poor and the Messenger of Allah gave them their share.

Only two men from Bani An-Nadir embraced Islam, Yamin bin Umayr bin Ka`b bin `Amr bin Jihash and Abu Sa`d bin Wahb and they saved their wealth due to their acceptance of Islam.''

Ibn Ishaq continued,

> "Some of the offspring of Yamin narrated to me that the Messenger of Allah said to Yamin,
>
> أَلَمْ تَرَ مَا لَقِيتُ مِنَ ابْنِ عَمِّكَ وَمَا هَمَّ بِهِ مِنْ شَأْنِي؟
>
> Have you not heard what your cousin plotted to do against me?
>
> Yamin bin `Umayr promised someone a reward if he killed his cousin `Amr bin Jihash, and someone killed him, according to their claim''

Ibn Ishaq then said,

> "All of Surah **Al-Hashr** was revealed about Bani An-Nadir. ''

A similar story was recorded by Yunus bin Bukayr from Ibn Ishaq.

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Allah's statement,

> هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ ...
>
> He it is Who drove out the disbelievers among the People of the Scripture,
>
> refers to Bani An-Nadir,
>
> ... مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ..
>
> from their homes at the first gathering.
>
> Allah said,
>
> ... مَا ظَنَنتُمْ أَن يَخْرُجُوا ...
>
> You did not think that they would get out.

i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable.

This is why Allah the Exalted said,

... وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ...

And they thought that their fortresses would defend them from Allah! But Allah reached them from a place where they expected it not.

meaning, there came to them from Allah what they did not expect or anticipate.

Allah said in another Ayah,

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَـنَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَـهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. (16:26)

Allah said,

... وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ...

and He cast terror into their hearts,

means, Allah cast fear, terror and fright in their hearts, and why would that not happen to them He who was given victory, by Allah frightening his enemies the distance of a month, laid siege to them. May Allah's peace and blessings be on the Prophet.

As in Ibn Ishaq's explanation -- which preceded;

... يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ ...

that they demolished their own dwellings with their own hands and the hands of the believers.

> the Jews brought down what they wanted to transport from their roofs and doors, so that they could carry them on camels.

Similar was said by `Urwah bin Az-Zubayr, `Abdur-Rahman bin Zayd bin Aslam and several others.

... فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (٢)

Then take admonition, O you with eyes.

Allah's statement,

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاء لَعَذَّبَهُمْ فِي الدُّنْيَا ...

And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world;

> meaning, if it was not for the fact that Allah had already decreed that they would evacuate Al-Madinah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured.
>
> This was said by Az-Zuhri. `Urwah, As-Suddi.
>
> Ibn Zayd said that Allah decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.

Allah said,

... وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ (٣)

and in the Hereafter theirs shall be the torment of the Fire.

> meaning, it is a matter ordained that they will surely face,

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ...

That is because they opposed Allah and His Messenger.

> means, Allah prepared this specific punishment and sent His Messenger and his Companions against them, because they defied Allah and His Messenger and denied the good news that Allah sent forth in the Books of previous Messengers regarding the coming of Muhammad. The Jews knew these facts about Muhammad just as they knew their own children.

Allah said,

... وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٤)

And whosoever opposes Allah, then verily, Allah is Severe in punishment.

The Prophet Cut down the Date Trees of the Jews by the Leave of Allah

Allah said,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ(٥)

What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

> **Linah** is an especially good type of date tree.
>
> Abu Ubaydah said that **Linah** is a different kind of dates than **Ajwah** and **Barni**.
>
> Several others said that **Linah** refers to every type of date fruits, except for the **Ajwah** (ripen dates), while Ibn Jarir said that it refers to all kinds of date trees.
>
> Ibn Jarir quoted Mujahid saying that it also includes the **Buwayrah** type.

When the Messenger of Allah laid siege to Bani An-Nadir, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down.

Muhammad bin Ishaq narrated that Yazid bin Ruman, Qatadah and Muqatil bin Hayyan said,

> "Bani An-Nadir sent a message to the Messenger, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allah sent down this honorable Ayah stating that whatever **Linah** was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them.''

Mujahid said,

> "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'an approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allah's leave.''

There is also a Hadith narrated from the Prophet with this meaning.

An-Nasa'i recorded that Ibn `Abbas said about Allah's statement,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

> "They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, `We cut down some and left some. We must ask Allah's Messenger if we will earn a reward for

what we cut and if we will be burdened for what we left intact.' Allah sent down this Ayah,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ ...

What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah.''

Imam Ahmad recorded that Ibn Umar said;

the Messenger of Allah ordered that the date trees of Bani An-Nadir be cut down and burned.

The Two Sahihs collected a similar narration.

Al-Bukhari recorded that Abdullah bin Umar said,

"Bani An-Nadir and Bani Qurayzah fought (against the Prophet), and the Prophet exiled Bani An-Nadir and allowed Bani Qurayzah to remain in their area until later, when the Prophet fought against Qurayzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet's side, who granted them asylum, and they embraced Islam. All of the Jews of Al-Madinah, Bani Qaynuqa`, the tribe of Abdullah bin Salam, Bani Harithah and the rest of the Jewish tribes in Al-Madinah were exiled.''

The Two Sahihs also recorded from Ibn Umar;

the Messenger of Allah burned down the date trees of Bani An-Nadir and had them cut down the date palms of Al-Buwayrah. Allah the Exalted and Most Honored revealed this Ayah,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

Muhammad bin Ishaq reported that the battle of Bani An-Nadir occurred after the battles of **Uhud** and **Bi'r Ma`unah**.

وَمَآ أَفَآءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ

59:6 And what Allah gave as booty (Fai') to His Messenger from them -- for this you made no expedition with either cavalry or camelry.

وَلَـكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

مَّآ أَفَآءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى

59:7 What Allah gave as booty (Fai') to His Messenger from the people of the townships --

فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى الْقُرْبَى وَالْيَتَامَى وَالْمَسَـكِينِ وَابْنِ السَّبِيلِ

it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer,

كَى لاَ يَكُونَ دُولَةً بَيْنَ الاٌّغْنِيَآءِ مِنكُمْ

in order that it may not become a fortune used by the rich among you.

وَمَآ ءَاتَـٰكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَـٰكُمْ عَنْهُ

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).

فَانتَهُواْ وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And have Taqwa of Allah, verily, Allah is Severe in punishment.

The Fai' and how it is spent

Allah the Exalted explains the regulations for **Fai'**, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them.

For instance, the booty collected from Bani An-Nadir was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Nadir in battle, but Allah forced them out of their forts on account of the fear that He placed in their hearts for Allah's Messenger Therefore, it was **Fai'** that Allah awarded His Messenger, with his discretion to spend it however he sees fit.

Indeed, the Prophet spent the **Fai'** on righteous causes and for the benefit of Muslims in the areas that Allah mentioned in this Ayat,

وَمَا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ ...

> And what Allah gave as booty (**Fai'**) to His Messenger from them.
>
> meaning, from Bani An-Nadir,

... فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ ...

> for this you made no expedition with either cavalry or camelry.
>
> refering to using camels,

... وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَن يَشَاء وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦)

But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

> mean, Allah is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allah the Exalted said,

مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى ...

What Allah gave as booty (**Fai'**) to His Messenger from the people of the townships,

> meaning, from all the villages and areas that are conquered in this manner;
>
> the booty collected from them falls under the same ruling as the booty acquired from Bani An-Nadir.

This is why Allah the Exalted said,

... فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ...

it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer, ...

> until its end and the following Ayah. mentioning the ways the **Fai'** should be spent.

Imam Ahmad recorded that Umar said,

> "The wealth of Bani An-Nadir was of the **Fai'** type that Allah awarded His Messenger and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allah, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allah the Exalted and Most Honored.''

Ahmad collected the short form of this story.

The Group, with the exception of Ibn Majah, collected this Hadith.

Abu Dawud recorded that Malik bin `Aws said,

> "While I was at home, the sun rose high and it got hot. Suddenly the messenger of Umar bin Al-Khattab came to me and I went along with him and entered the place where Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in,
>
> `O Malik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.'
>
> I said, `I wish that you ordered someone else to do it.'
>
> He said, `Take it.'
>
> Then Yarfa (the servant of Umar) came saying, `O Commander of the faithful! May I admit `Uthman bin `Affan, `Abdur-Rahman bin `Awf, Az-Zubayr bin Al-`Awwam and Sa`d bin Abi Waqqas?'
>
> Umar said, `Yes,' and they came in.
>
> After a while Yarfa came again and said, `O Commander of the faithful! May I admit Al-Abbas and Ali'?
>
> Umar said, `Yes.'
>
> So, they were admitted and Al-Abbas said, `O Chief of the believers! Judge between me and this one (i.e., Ali).'
>
> The group (being `Uthman and his companions) said, `O Chief of the believers! Judge between them and relieve both of them from each other.'
>
> I (Malik bin Aws) thought that they asked the four men to come in before them for this purpose.

Umar said, `Be patient!'

He then asked the group (Uthman and his companions), `I ask you by Allah by Whose permission the heaven and the earth exist, do you know that Allah's Messenger said,

لَا نُورَثُ، مَا تَرَكْنَا صَدَقَة

Our (the Prophet's) property will not be inherited. Whatever we leave, is charity.

The group said, `He said so.'

Umar then turned to Ali and Al-Abbas and said,

`I beseech you by Allah by Whose permission the heaven and the earth exist, do you know both that Allah's Messenger said,

لَا نُورَثُ، مَا تَرَكْنَا صَدَقَة

Our (the Prophets) property will not be inherited. Whatever we leave, is charity.

They replied, `He said so.'

Umar then said,

> `Allah bestowed on His Messenger a special favor unlike what he gave all other people. Allah the Exalted said,
>
> وَمَا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَن يَشَاء وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
>
> (And what Allah gave as booty (**Fai'**) to His Messenger from them -- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

> Therefore, this property, the booty collected from Bani An-Nadir, was especially given to Allah's Messenger. However, by Allah, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allah's Messenger took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.'

He then asked the group, `I ask you by Allah with Whose permission the heavens and earth exist, do you know this'

They replied, `Yes.'

Umar then said to Ali and Al-Abbas, `I ask you by Allah, with Whose permission that heavens and earth exist, do you know this'

They said, `Yes.'

Umar added,

> `When Allah took His Prophet unto Him, Abu Bakr said: I am the successor of Allah's Messenger! Then you both came to Abu Bakr asking for your (Al-Abbas') share of inheritance from your nephew, and he (Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allah's Messenger said,
>
> لَا نُورَثُ، مَا تَرَكْنَا صَدَقَة
>
> Our (the Prophets') property will not be inherited. Whatever we leave, is charity.''
>
> Allah knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allah's Messenger and the successor of Abu Bakr. So I managed it as long as Allah

allowed me to manage it. Then you both (Ali and Al-Abbas) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allah's that you will manage it in the same way as Allah's Messenger used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allah, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.,''

They recorded this from the Hadith of Az-Zuhri.

Allah said,

... كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاء مِنكُمْ ...

in order that it may not become a fortune used by the rich among you.

means, `We made the expenditures for the **Fai'** like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

Ordering Obedience of the Messenger in All Commands and Prohibitions

Allah the Exalted said,

... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ...

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).

meaning, `whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.'

Imam Ahmad recorded that Abdullah bin Mas`ud said,

"Allah curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allah's creation.''

His statement reached a woman from Bani Asad called, Umm Ya`qub, who came to Abdullah and said, "I have come to know that you have cursed such and such''

He replied, "Why should I not curse those whom Allah's Messenger has cursed and who are cursed in Allah's Book!''

Umm Ya`qub said, "I have read the whole Qur'an, but did not find in it what you say.''

He said, "Verily, if you have read the Qur'an, you have found it. Didn't you read, وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا (And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it)).''

She replied, "Yes, I did.''

He said, "Verily, Allah's Messenger forbade such things.''

She said, "But I think that your wife does these things''

He said, "Go and look at her.''

She went and watched her, but could not see anything in support of her claim. She went back

to Abdullah bin Mas`ud and said that she did not notice anything on his wife. On that he said,

"If my wife was as you thought, I would not keep her with me.''

The Two Sahihs recorded this from the Hadith of Sufyan Ath-Thawri. As well as a Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوه

When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.

Allah's statement,

... وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

Have **Taqwa** of Allah; verily, Allah is Severe in punishment.

means, fear Allah by obeying His orders and refraining from His prohibitions. Surely, Allah is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

لِلْفُقَرَآءِ الْمُهَـجِرِينَ الَّذِينَ أُخْرِجُواْ مِن دِيَـرِهِمْ وَأَمْوَلِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَناً وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَـئِكَ هُمُ الصَّـدِقُونَ

59:8 (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَـنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

59:9 And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that.

وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is saved from his own greed, such are they who will be the successful.

وَالَّذِينَ جَآءُوا مِن بَعْدِهِمْ يَقُولُونَ

59:10 And those who came after them say:

رَبَّنَا اغْفِرْ لَنَا وَلإِخْوَنِنَا الَّذِينَ سَبَقُونَا بِالإِيمَـنِ وَلاَ تَجْعَلْ فِى قُلُوبِنَا غِلاًّ لِّلَّذِينَ ءَامَنُواْ

"Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.

رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

Our Lord! You are indeed full of kindness, Most Merciful.

Those Who deserve the Fai'; and the Virtues of the Muhajirin and Al-Ansar

Allah states;

لِلْفُقَرَاءِ الْمُهَاجِرِينَ ...

(And there is also a share in this booty) for the poor emigrants,

> Allah states the categories of needy people who also deserve a part of the **Fai'**,

... الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ...

who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure,

> meaning, departed their homes and defied their people, seeking the acceptance of Allah and His favor,

... وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ (٨)

and helping Allah and His Messenger. Such are indeed the truthful.

> meaning, `they are those who were truthful in statement and deed, and they are the chiefs of the **Muhajirin**.'

Allah the Exalted praised the Ansar next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness.

Allah the Exalted said,

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ ...

And (it is also for) those who, before them, had homes and had adopted the faith,

> referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants.
>
> Umar said,

"I recommend the Khalifah, who will come after me, to know the rights and virtues of the foremost **Muhajirin** and to preserve their honor. I also recommend him to be kind to the Ansar, those who resided in the city of **Hijrah** and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors.''

Al-Bukhari collected this Hadith.

Allah said,

... يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ ...

love those who emigrate to them,

indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth.

Imam Ahmad recorded that Anas said,

"The Muhajirin said, `O Allah's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.'

He said,

لَا، مَا أَثْنَيْتُمْ عَلَيْهِمْ وَدَعَوْتُمُ اللهَ لَهُم

No they won't, as long you thanked them for what they did and invoked Allah for them.''

I have not seen this version in the other books.

Al-Bukhari recorded that Yahya bin Sa`id heard Anas bin Malik, when he went with him to Al-Walid, saying,

"The Prophet called Ansar to divide **Al-Bahrayn** among them. The Ansar said, `Not until you give a similar portion to our emigrant brothers.'

He said,

إِمَّا لَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أَثَرَة

Perhaps, no;

but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).''

Al-Bukhari was alone with this version.

He also recorded that Abu Hurayrah said,

"The Ansar said (to the Prophet), `Distribute our date-palms between us and our emigrant brothers.'

He replied, `No.'

The Ansar said (to the emigrants), `Look tend to the trees and share the fruits with us.'

The emigrants said, `We hear and obey.'''

Al-Bukhari, but not Muslim, recorded it.

The Ansar never envied the Muhajirin

Allah said,

... وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا ...

and have no jealousy in their breasts for that which they have been given,

meaning, the Ansar did not have any envy for the **Muhajirin** because of the better status, rank, or more exalted grade that Allah gave the **Muhajirin** above them.

Allah's statement, مِّمَّا أُوتُوا (that which they have been given), refers to what the **Muhajirin** were favored with, according to Qatadah and Ibn Zayd.

Selflessness of the Ansar

Allah said,

... وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ...

and give them preference over themselves even though they were in need of that.

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic Hadith stated that the Messenger of Allah said,

أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِلِ

The best charity is that given when one is in need and struggling.

This exalted rank is better than the rank of those whom Allah described in His statements,

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ

And they give food, inspite of their love for it. (76:8),

and,

وَءَاتَى الْمَالَ عَلَى حُبِّهِ

And gives his wealth, in spite of love for it. (2:177)

The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though

they are in need and have a necessity for what they spend in charity. Abu Bakr As-Siddiq gave away all his wealth in charity and Allah's Messenger asked him,

What did you keep for your family, and he said,

"I kept for them Allah and His Messenger.''

Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of **Al-Yarmuk**, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allah be pleased with them and make them pleased with Him.

Al-Bukhari recorded that Abu Hurayrah said,

"A man came to the Prophet and said, `O Allah's Messenger! Poverty has stuck me.'

The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allah's Messenger said,

أَلَا رَجُلٌ يُضَيِّفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ الله

Who will invite this person or entertain him as a guest tonight; may Allah grant His mercy to him who does so.

An Ansari man said, `I, O Allah's Messenger!'

So he took him to his wife and said to her, `Entertain the guest of Allah's Messenger generously.'

She said, `By Allah! We have nothing except the meal for my children.'

He said, `Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.'

She did what he asked her to do.

In the morning the Ansari went to Allah's Messenger who said,

لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ أَوْ ضَحِكَ مِنْ فُلَانٍ وَفُلَانَة

Allah wondered (favorably) or laughed at the action of so-and-so and his wife.

Then Allah revealed,

.. وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ...

and they give them preference over themselves even though they were in need of that. ''

Al-Bukhari recorded this Hadith in another part of his Sahih.

Muslim, At-Tirmidhi, An-Nasa'i collected this Hadith.

In another narration for this Hadith, the Companion's name was mentioned, it was Abu Talhah Al-Ansari, may Allah be pleased with him.

Allah said,

... وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (٩)

And whosoever is saved from his own greed, such are they who will be the successful.

indicating that those who are saved from being stingy, then they have earned success and a good achievement.

Imam Ahmad recorded that Jabir bin Abdullah said that the Messenger of Allah said,

إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ،

وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُم

- Be on your guard against committing oppression, for oppression is darkness on the Day of Resurrection.

- Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.

Muslim collected this Hadith.

Ibn Abi Hatim recorded that Al-Aswad bin Hilal said that a man said to `Abdullah (bin Mas`ud),

"O Abu Abdur-Rahman! I fear that I have earned destruction for myself.''

Abdullah asked him what the matter was and he said, "I hear Allah's saying,

.. وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is saved from his own greed, such are they who will be the successful.

and I am somewhat a miser who barely gives away anything.''

Abdullah said,

"That is not the greed Allah mentioned in the Qur'an, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser.''

Allah said,

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ (١٠)

And those who came after them say:

"Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.

Our Lord! You are indeed full of kindness, Most Merciful.

> This is the third type of believers whose poor most deserve to receive a part of the **Fai'**. These three types are
>
> - the **Muhajirin**,
> - the **Ansar** and
> - those who followed their righteous lead with excellence.

Allah said in another Ayah,

وَالسَّـبِقُونَ الاٌّوَّلُونَ مِنَ الْمُهَـجِرِينَ وَالأَنْصَـرِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ

> And of the foremost to embrace Islam of the **Muhajirin** and the **Ansar** and also those who followed them exactly, Allah is well-pleased with them as they are well-pleased with Him. (9:100)

> The third type are those who followed the **Muhajirin** and **Ansar** in their good works, beautiful attributes and who invoke Allah for them in public and secret.

This is why Allah the Exalted said in this honorable Ayah,

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ ...

And those who came after them say,

meaning, the statement that they utter is,

... رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا ...

Our Lord!

Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred,

meaning, rage or envy,

... لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

Indeed, it is a beautiful way that Imam Malik used this honorable Ayah to declare that the Rafidah who curse the Companions do not have a share in the **Fai'** money, because they do not have the good quality of those whom Allah has described here that they say,

... رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

> Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

Ibn Abi Hatim recorded that A'ishah said,

> "They were commanded to invoke Allah to forgive them, but instead, they cursed them!''
>
> She then recited this Ayah,
>
> وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ...
>
> And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.''

أَلَمْ تَرَ إِلَى الَّذِينَ نَـفَقُواْ يَقُولُونَ لإِخْوَانِهِمُ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ

59:11 Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "

لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلاَ نُطِيعُ فيكُمْ أَحَداً أَبَداً

If you are expelled, we indeed will go out with you, and we shall never obey anyone against you;

وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ

and if you are attacked, we shall indeed help you.''

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـذِبُونَ

But Allah is Witness that they verily are liars.

لَئِنْ أُخْرِجُواْ لاَ يَخْرُجُونَ مَعَهُمْ

59:12 Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them;

وَلَئِن قُوتِلُواْ لاَ يَنصُرُونَهُمْ

and if they are attacked, they will never help them.

وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الاٌّدْبَـرَ ثُمَّ لاَ يُنصَرُونَ

And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

لاّنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِمْ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ

59:13 Verily, you are more fearful in their breasts than Allah. That is because they are a people who comprehend not.

لاَ يُقَـتِلُونَكُمْ جَمِيعاً إِلاَّ فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ

59:14 They fight not against you even together, except in fortified townships, or from behind walls.

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعاً وَقُلُوبُهُمْ شَتَّى

Their enmity among themselves is very great. You would think they were united, but their hearts are divided.

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْقِلُونَ

That is because they are a people who understand not.

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيباً ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

59:15 They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.

كَمَثَلِ الشَّيْطَـنِ إِذْ قَالَ لِلإِنسَـنِ اكْفُرْ

59:16 Like Shaytan, when he says to man: "Disbelieve.''

فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىءٌ مِّنكَ إِنِّى أَخَافُ اللَّهَ رَبَّ الْعَـلَمِينَ

But when he disbelieves, Shaytan says: "I am free of you, I fear Allah, the Lord of all that exists!''

فَكَانَ عَـقِبَتَهُمَآ أَنَّهُمَا فِى النَّارِ خَـلِدِينَ فِيهَا

59:17 So, the end of both will be that they will be in the Fire, abiding therein.

وَذَلِكَ جَزَآءُ الظَّـلِمِينَ

Such is the recompense of the wrongdoers.

The False Promise of Support the Hypocrites gave to the Jews

Allah states that the hypocrites, Abdullah bin Ubayy and his like, sent a messenger to Bani An-Nadir promising them help.

Allah the Exalted said,

أَلَمْ تَر إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ...

Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve:

"If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you.''

Allah then said,

... وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

But Allah is Witness that they verily are liars.

meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ...

Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them;

Also, what they said they would do, would never have been fulfilled by them, and this is why Allah said,

... وَلَئِن قُوتِلُوا لَا يَنصُرُونَهُمْ ...

and if they are attacked, they will never help them.

meaning, the hypocrites will not fight along with the Jews,

... وَلَئِن نَّصَرُوهُمْ ...

And (even) if they do help them,

and even if the hypocrites did fight along their side,

... لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ (١٢)

they will turn their backs, and they will not be victorious.

This Ayah contains good news, just as the good news that this following Ayah conveys,

لَأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ اللَّهِ ...

Verily, you are more fearful in their breasts than Allah.

meaning, the hypocrites fear you more than they fear Allah,

as He says;

إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

> Behold! a section of them fear men as they fear Allah or even more. (4:77)

This is why Allah said,

... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ (١٣)

That is because they are a people who comprehend not.

Allah then said,

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَاء جُدُرٍ ...

They fight not against you even together, except in fortified townships, or from behind walls.

> meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals.

Allah the Exalted said,

... بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ...

Their enmity among themselves is very great.

> meaning, the enmity they feel against each other is intense,
>
> It is as said,
>
> وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ
>
> And make you to taste the violence of one another. (6:65)

Allah said in the Ayah,

... تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ...

You would think they were united, but their hearts are divided.

> meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely.
>
> Ibrahim An-Nakha`i said that this Ayah refers to the hypocrites and the People of the Scriptures,

... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ (١٤)

That is because they are a people who understand not.

Allah said,

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٥)

They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.

> referring to the Jewish tribe of Bani Qaynuqa`, according to Ibn `Abbas, Qatadah and Muhammad bin Ishaq.

The Parable of the Hypocrites and the Jews

Allah said,

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ ...

Like Shaytan, when he says to man: "Disbelieve.''

But when (man) disbelieves, Shaytan says: "I am free of you...''

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

... إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (١٦)

I fear Allah, the Lord of all that exists!

Allah said,

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا...

So, the end of both will be that they will be in the Fire, abiding therein.

meaning, the end of both he, Shaytan, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

... وَذَلِكَ جَزَاء الظَّالِمِينَ (١٧)

Such is the recompense of the wrongdoers.

means, this is the recompense of every unjust person.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

59:18 O you who believe!

اتَّقُواْ اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُواْ اللَّهَ

Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah.

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Verily, Allah is All-Aware of what you do.

وَلاَ تَكُونُواْ كَالَّذِينَ نَسُواْ اللَّهَ فَأَنسَـهُمْ أَنفُسَهُمْ

59:19 And be not like those who forgot Allah, and He caused them to forget themselves.

أُولَـئِكَ هُمُ الْفَـسِقُونَ

Those are the rebellious.

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ

59:20 Not equal are the dwellers of the Fire and the dwellers of the Paradise.

أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

It is the dwellers of Paradise that will be successful.

The Command to have Taqwa and to prepare for the Day of Resurrection

Imam Ahmad recorded that Al-Mundhir bin Jarir narrated that his father said,

> "While we were in the company of the Messenger of Allah in the early hours of the morning, some people

came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal to pronounce **Adhan**. Bilal pronounced **Adhan** and **Iqamah**, and the Prophet led the prayer. He then addressed them, first reciting,

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ ......

> O mankind! Have **Taqwa** of your Lord, Who created you from a single person... (4:1), until the end of the Ayah.
>
> Then he recited the Ayah that is in Surah **Al-Hashr**:

... وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ...

> and let every person look to what he has sent forth for tomorrow,''

He then said,

> "A man donated his Dinar, his Dirham, from his clothes, from his **Sa`** of wheat, from his **Sa`** of dates'' -- until he said -- "even if it was half a date.''
>
> Then a person among the Ansar came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger radiate with pleasure, like gold. The Messenger of Allah said,

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أُجُورِهِمْ شَيْءٌ،

وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَوْزَارِهِمْ شَيْء

He who sets a good example in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards.

Whoever sets in Islam an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.''

Muslim recorded this Hadith via the chain of Shu`bah.

Therefore, Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ ...

O you who believe! Have **Taqwa** of Allah,

ordains the **Taqwa** of Allah which pertains to obeying what He ordered and staying away from what He forbade.

Allah said,

... وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ...

and let every person look to what he has sent forth for tomorrow,

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

... وَاتَّقُوا اللَّهَ ...

Have **Taqwa** of Allah,

again ordering **Taqwa**,

... إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١٨)

Verily, Allah is All-Aware of what you do.

Allah asserts that surely, He knows all of your deeds -- O mankind -- and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ ...

And be not like those who forgot Allah, and He caused them to forget themselves.

meaning, do not forget the remembrance of Allah, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action.

This is why Allah the Exalted said,

...أُوْلَئِكَ هُمُ الْفَاسِقُونَ (١٩)

Those are the rebellious.

referring to those who rebel against obedience to Allah, who will earn destruction on the Day of Resurrection and failure upon their return,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. (63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allah said,

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ...

Not equal are the dwellers of the Fire and the dwellers of the Paradise.

meaning, these two categories of people are never the same with regards to the judgement of Allah, the Exalted, on the Day of Resurrection.

Allah said in other Ayat,

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُواْ السَّيِّئَـتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَوَآءً مَّحْيَـهُمْ وَمَمَـتُهُمْ سَآءَ مَا يَحْكُمُونَ

Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make. (45:21),

and,

وَمَا يَسْتَوِى الاٌّعْـمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَلاَ الْمُسِىءُ قَلِيـلاً مَّا تَتَذَكَّرُونَ

And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember! (40:58),

and,

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ كَالْمُفْسِدِينَ فِى الاٌّرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe and do righteous good deeds as corrupters on earth Or shall We treat those who have **Taqwa** as the wicked? (38:28)

Therefore, Allah asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

... أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (٢٠)

It is the dwellers of Paradise that will be successful.

that is, they are those who will earn safety and deliverance from the torment of Allah the Exalted and Most Honored.

لَوْ أَنزَلْنَا هَـذَا الْقُرْءَانَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَـشِعاً مُّتَصَدِّعاً مِّنْ خَشْيَةِ اللَّهِ

59:21 Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah.

وَتِلْكَ الاٌّمْثَـلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Such are the parables which We put forward to mankind that they may reflect.

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ

59:22 He is Allah, beside Whom La ilaha illa Huwa,

عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ

the All-Knower of the unseen and the seen.

هُوَ الرَّحْمَـنُ الرَّحِيمُ

He is the Most Gracious, the Most Merciful.

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ

59:23 He is Allah, beside Whom La ilaha illa Huwa,

الْمَلِكُ الْقُدُّوسُ السَّلَـمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

Al-Malik, Al-Quddus, As-Salam, Al-Mu`min, Al-Muhaymin, Al-`Aziz, Al-Jabbar, Al-Mutakabbir.

سُبْحَـنَ اللَّهِ عَمَّا يُشْرِكُونَ

Glory be to Allah! Above all that they associate as partners with Him.

هُوَ اللَّهُ الْخَـلِقُ الْبَارِىءُ الْمُصَوِّرُ

59:24 He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir.

لَهُ الاٌّسْمَآءُ الْحُسْنَى

To Him belong the Best Names.

يُسَبِّحُ لَهُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

All that is in the heavens and the earth glorify Him. And He is the Almighty, the All-Wise.

Asserting the Greatness of the Qur'an

Allah the Exalted emphasizes the greatness of the Qur'an, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

...

Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah.

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'an, will feel humble and crumble from fear of Allah the Exalted, then what about you -- O mankind Why do your hearts not feel softness and humbleness from the fear of Allah, even though you understand Allah's command and comprehend His Book

This is why Allah said,

... وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (٢١)

Such are the parables which We put forward to mankind that they may reflect.

There is a Hadith of the **Mutawatir grade** that states,

> The Messenger of Allah had someone make him a **Minbar**. Before that, he used to stand next to a tree trunk in the **Masjid** to deliver speeches. So, when the **Minbar** was made and placed in the **Masjid**, the Prophet came to deliver a speech and passed the tree trunk, headed towards the **Minbar**, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allah and the revelation that were being recited next to it.
>
> In one of the narrations for this Hadith, Al-Hasan Al-Basri said after narrating the Hadith,
>
> "You - mankind -- are more worthy to miss the Messenger of Allah than the tree trunk!''
>
> Likewise, this honorable Ayah asks that if the solid mountains feel humble and are rent asunder from the fear of Allah, if it heard Allah's Speech and comprehended it, what about you -- O mankind -- who heard the Qur'an and understood it Allah the Exalted said in another Ayah,
>
> وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى
>
> And if there had been a Qur'an with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak. (13:31)

We mentioned the meaning of this Ayah as stating that, if there were a Qur'an that has these qualities, it would be this Qur'an.

Allah the Exalted said in another Ayah,

> وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَـرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allah. (2:74)

Glorifying Allah the Exalted by mentioning His Names and Attributes

Allah the Exalted said,

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَعَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ(٢٢)

He is Allah, beside Whom **La ilaha illa Huwa**, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

Allah states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allah are false deities.

Allah is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness.

Allah's statement, هُوَ الرَّحْمَنُ الرَّحِيم (He is the Most Gracious, the Most Merciful). was duly explained before at the very beginning of this Tafsir, so it is not necessary to repeat it here, and it asserts that Allah is the Owner of the wide encompassing mercy that entails all of His creation. He is **Ar-Rahman** and **Ar-Rahim** of this life and the Hereafter.

Allah the Exalted said in other Ayat,

وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ

And My mercy embraces all things. (7:156),

and,

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

Your Lord has written (prescribed) mercy for Himself. (6:54),

and,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُواْ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say: "In the bounty of Allah, and in His mercy; -- therein let them rejoice.'' That is better than what (the wealth) they amass. (10:58)

Allah the Exalted said,

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ ...

He is Allah, beside Whom **La ilaha illa Huwa**, **Al-Malik**.

Al-Malik, meaning "The Owner and King of all things,'' Who has full power over them without resistance or hindrance.

Allah's statement,

... الْقُدُّوسُ ...

Al-Quddus,

meaning "The Pure,'' according to Wahb bin Munabbih,

while Mujahid and Qatadah said that **Al-Quddus** means "The Blessed.''

Ibn Jurayj said that **Al-Quddus** means

"He Whom the honorable angels glorify.''

... السَّلَامُ ...

As-Salam,

meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions.''

Allah's statement,

... الْمُؤْمِنُ ...

Al-Mu'min,

> means "Who has granted safety to His servants by promising that He will never be unjust to them,''
>
> according to Ad-Dahhak who reported it from Ibn Abbas.

Qatadah said that **Al-Mu'min** means that

> "Allah affirms that His statements are true,''

while Ibn Zayd said that it means,

> "He attested to His faithful servants' having faith in Him.''

Allah's statement,

... الْمُهَيْمِنُ ...

Al-Muhaymin,

means, according to Ibn Abbas and others,

> "The Witness for His servants actions,''
>
> that is, the Ever-Watcher over them. Allah said in similar Ayat,
>
> وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ
>
> And Allah is Witness over all things. (58:6), and,
>
> ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ
>
> and moreover Allah is Witness over what they used to do. (10:46), and,
>
> أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

Is then He (Allah) Who takes charge (guards) of every person and knows all that he has earned, (13:33)

Allah said,

... الْعَزِيزُ ...

Al-`Aziz,

meaning that "He is the Almighty, Dominant over all things.''

Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride.

Allah said;

... الْجَبَّارُ الْمُتَكَبِّرُ ...

Al-Jabbar, Al-Mutakabbir,

meaning "The Only One worthy of being the Compeller and Supreme.''

There is a Hadith in the Sahih Collection in which Allah said,

الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا عَذَّبْتُه

Might is My **Izar** and pride is My **Rida**; if anyone disputes any one of them with Me, then I will punish him.

Allah the Exalted said,

... سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣)

Glory be to Allah! (High is He) above all that they associate as partners with Him.,

then He said,

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ...

He is Allah, **Al-Khaliq**, **Al-Bari**, **Al-Musawwir**.

Al-Khaliq refers to measuring and proportioning,

Al-Bari refers to inventing and bringing into existence what He has created and measured. Surely, none except Allah is able to measure, bring forth and create whatever He wills to come to existence.

Allah's statement, الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ (**Al-Khaliq**, **Al-Bari**, **Al-Musawwir**)

means, if Allah wills something, He merely says to it "be''

and it comes to existence in the form that He wills and the shape He chooses,

فِى أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ

In whatever form He willed, He put you together. (82:8)

Allah describing Himself as being **Al-Musawwir**, Who brings into existence anything He wills in the shape and form He decides.

Al-Asma' Al-Husna

Allah the Exalted said,

... لَهُ الْأَسْمَاءُ الْحُسْنَى ...

To Him belong **Al-Asma' Al-Husna** (the Best Names).

We explained the meaning of this Ayah in the Tafsir of Surah **Al-A`raf**.

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ للهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ،

وَهُوَ وِتْرٌ يُحِبُّ الْوِتْر

Allah the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise.

Allah is **Witr** (One) and He likes the **Witr**.

Everything praises and glorifies Allah

Allah's statement,

... يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...

All that is in the heavens and the earth glorify Him.

is similar to His other statement,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft--Forgiving. (17:44)

Allah's statement,

... وَهُوَ الْعَزِيزُ ...

and He is **Al-`Aziz,** The Almighty,

meaning, His greatness is never humbled,

... الْحَكِيمُ (٢٤)

Al-Hakim, the All-Wise, in His legislation and decrees

This is the end of the Tafsir of Surah **Al-Hashr**. All praise is due to Allah.